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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE EXPANSION OF CHRISTIANITY IN THE TWENTIETH CENTURY. V

With this instalment the professional reading course on Foreign Missions prepared by PROFESSORS E. D. BURTON and A. K. PARKER comes to a close. The countries discussed here are just now in the public eye and furnish illustrations of the extraordinary power possessed by educational missions. Another reading course will begin in the October issue of the BIBLICAL WORLD.

Part IV. Turkey

Books Required

Barton. *Daybreak in Turkey*. Pilgrim Press, 1908. \$1. 50.

Edinburgh Conference Reports, Vols. I and III.

Books Recommended

Zwemer. *Islam, A Challenge to Faith*. Student Volunteer Movement, 1907. \$0. 50.

A compact study of the origin, spread, and character of Islam and of missions to the Mohammedans.

Cromer. *Modern Egypt*. Macmillan, 1908. 2 vols. \$6. 00.

A very able work dealing with the history of Egypt from 1876-1907, written by the Earl of Cromer, consul-general of Great Britain in Egypt, 1886-1907.

Buxton. *Turkey in Revolution*. Unwin, 1909. \$2. 50.

Richter. *A History of Protestant Missions in the Near East*. Revell. \$2. 50.

A volume that does the same work for the countries of the Levant that the author's volume on India does for that country.

Arpee. *The Armenian Awakening*. University of Chicago Press. \$1. 25.

Hamlin. *My Life and Times*. Revell. \$1. 50.

Washburn. *Fifty Years in Constantinople*. Houghton Mifflin Co. \$3. 00.

Jessup. *Fifty-three Years in Syria*. Revell. \$5. 00.

For further comments on these volumes, see *Edinburgh Conference Reports*, VI, 486 ff.

Mohammedanism in Turkey and Elsewhere

Within the bounds of what we know today as Turkey, the three great monotheistic religions, Judaism and the two daughters of Judaism, Christianity and Mohammedanism, had their birth. All three of these religions have spread by emigration or by conquest far beyond the land of their origin, and have far more adherents elsewhere than in Turkey. The Jews of Turkey are relatively insignificant in number and influence. They occupy a place of far greater importance in Europe and the United States than in the land of their former power and glory. Christianity is represented by the Jacobites, Maronites, Greek Catholics, Gregorians (Armenians), Roman Catholics, and Protestant Christians. But ignorance, poverty, and oppression have greatly reduced the influence of all the older Christian communities, and one no longer looks to Turkey to find Christianity at its best.

There are twice as many Mohammedans in China as in Turkey, five times as many in India, and more than one and one-half times as many in Africa. But Mecca and Medina are still the sacred cities of Mohammedanism, visited by

thousands of pilgrims every year, and the Turkish sultan is still recognized as the head of all Mohammedanism. Turkey is today, as it has been for centuries, pre-eminently the land of the Mohammedan.¹

This, therefore, is the proper point at which to make some general study of the Mohammedan religion, of which little has been said in connection with China and India. For this purpose we have selected Gairdner, *The Reproach of Islam*. It will serve as an introduction to the study of the religious condition both of the Turkish empire and of Africa. It was issued as a mission-study textbook, but is of much higher grade than many books so classed. It should be read consecutively two or three times at least, and a repeated reading will not be irksome. Readers will find (a) that it is written in a very attractive style; dulness is never in itself a recommendation, though useful and often indispensable books are sometimes dull; (b) that it is easily manageable: it is lucid, its material is well arranged, it is furnished with maps and indexes, bibliography, and helpful questions; (c) that its range is wide: Mr. Gairdner has gone all round his subject; if he does not solve every perplexing question, he at least dodges none; (d) that it is thoroughly religious: one feels that its author has more than an academic or scientific concern in the history and prospects of Islam.

From Gairdner the reader may well take up the *Edinburgh Conference Reports*, Vol. IV, chap. v, and if he wishes to pursue his study still farther may turn to Zwemer.

The General Situation in Turkey

The last five years have been troublous times in Turkey. The revolution of July, 1908, came as an utter surprise to the outside world, and even to all the residents of Turkey outside a very limited circle. Dr. Barton's *Daybreak in Turkey*, published at the end of 1908, betrays outside of its last chapter, which was written after the revolution, no expectation or suspicion of the important change that at the beginning of the year was even then about to take place. Compelled to the step by the Young Turks, operating through the Committee of Ottoman Union and Progress, July 24, 1908, Abdul Hamid II revived the constitution of 1876, which had been suspended since 1877, accompanying it by various proclamations and orders which made subsequent retraction practically impossible. This act was greeted with the greatest joy by the Turkish people. Newspapers expressing the long suppressed aspirations of the people sprang quickly into existence; Moslems and Greeks saluted one another as brethren; "Liberty, Justice, Equality, and Fraternity" became the accepted motto of the new era, and the world looked on in amazement at a revolution accomplished with almost less of bloodshed than an ordinary street riot might have caused.

But the Young Turks, who had forced the hand of the Sultan and who remained the unofficial but not unrecognized power behind the throne, have found themselves confronted by difficulties of which they could scarcely have guessed beforehand. Bulgaria, for some years practically but not nominally

¹ According to the *Statesman's Year Book* for 1911, the Mohammedans of Asiatic Turkey number 10,087,800, the Gregorians 1,112,000, other Christians 1,751,000.

independent, took occasion to declare her independence October 5, 1908. As the sequel to an unsuccessful attempt to regain the power he had lost, Abdul Hamid II was forced, in April, 1909, to abdicate, and was succeeded by his brother whom he had kept in prison the most of his life to prevent his creating trouble. The new sultan took the title of Mohammed V. Trouble began among the Albanians in 1909, and more serious disturbances occurred in 1910 and 1911. In the latter year also Italy forced Turkey into a war on the question of Italy's right to Tripoli, which, after great loss of life and property on both sides but especially to Turkey, was ended by the Treaty of Lausanne, October 18, 1912. But war followed quickly upon war. Ten days before the Treaty of Lausanne, Montenegro declared war against Turkey; on the 17th Turkey declared war on Bulgaria and Servia, and on the 18th, the day of the Treaty of Lausanne, Greece declared war against Turkey. As we write the Balkan war thus inaugurated is drawing to a close, issuing in a crushing defeat for Turkey and the practical loss of her European possessions.

Yet all these disasters, seeming and real, may be, and it is hoped will prove to be, the means of bringing in a new era of prosperity and advancement for Turkey. Relieved of a portion of the burden of ruling alien peoples, with a clearer perception than before of what constitute the elements of strength in a nation, with fresh reason to develop education and to grant liberty of thought, Turkey may now enter upon a period of enlightenment and progress

surpassing that of any previous period. That the Balkan states will be the ultimate gainers by the readjustment of political relations which will result from the war, there is little room to doubt.

We cannot do better than to begin our whole study of the situation by a reading of Barton, *Daybreak in Turkey*, chapter by chapter, not omitting the extracts from other authors which precede the several chapters. This volume, usefully supplementing Gairdner in respect to the Moslem religion, gives in brief space a vivid and accurate impression of conditions as they were previous to the revolution in 1908, and requires little modification to describe conditions today except by the addition of the political facts briefly stated above. Five years is but a short period in the history of a nation and Turkey has been so fully occupied since 1908 with rebellions and wars as to have made marked internal progress impossible. China's new era dates from 1895 but by 1900 she had only got far enough to throw herself with desperate energy into the Boxer movement. There was a different story to tell in 1905 and still another one in 1912. What we shall see in Turkey in the next decade no one can foresee. But we may seize the opportunity to inform ourselves as to how things were before the dawn of the new era in 1908, and to this study Dr. Barton's volume forms an admirable introduction.

For the story of the revolution one may consult Buxton, *Turkey in Revolution*. For the story of the abdication of Abdul Hamid, the Albanian uprising, the Turco-Italian war, and the Balkan

war, one must look to the annual cyclopedias and the magazines and newspapers.

History of Modern Evangelizing Movements

The history of Christianity in Turkey goes back to the beginning of Christianity itself. Jesus was the first preacher of the Christian religion in Turkey. The story of its development in the land of the Syrians, Arabs, and Turks covers nineteen centuries. One who would study it with measurable fulness may do so in Stanley, *History of the Eastern Church*.

But we are concerned in our present study with the modern era, marked by the reflex influence of Western Protestant Christianity upon Turkey. This movement dates from 1820 when the missionaries of the American Board of Commissioners for Foreign Missions arrived in the country. Roman Catholics had obtained a foothold in Turkey in the days of the Crusades, and were sufficiently strong to resist the incoming of the Protestants in the second quarter of the last century. Today the chief non-indigenous Christian forces operating in Turkey are French Roman Catholicism and American (Congregational and Presbyterian) Protestantism. Richter's *History of Protestant Missions in the Near East* tells the story of the work done by the latter. This is not set down as a required book in this course, but is commended to all whose time permits the reading of it.

The spirit in which the American

movement was begun is well expressed in the instructions of the board given to Pliny Fiske and Levi Parsons, recorded by Barton, p. 119. It is noticeable that the Jews are mentioned first of all among those to whom they are to carry the message, followed by the pagans, Mohammedans, and Christians. The results achieved have not been in this order. Converts from Judaism have been very few; those from paganism practically none; the work among Mohammedans, while very important, has issued as yet in few avowed converts. The most important definitely visible results have been achieved in the old Christian communities, in which unfortunately Christianity had become, for many of their members, a form and a name with little life or power, and in the new Protestant community, unintentionally created.

The attitude of the board at home and of the missionaries on the field toward these historic Christian churches is worthy of careful note. It is clearly stated by Dr. Barton in chaps. xv and xvi. Nowhere has this policy been tried on a larger scale; nowhere can its wisdom be more effectively tested.

To gain a notion of the situation in respect to Mohammedanism, the reader will do well to read the *Edinburgh Conference Reports*, I, 168-90, which, though covering much more than the Turkish Empire, will afford an impression of the task and challenge which the Mohammedanism of Turkey presents to the Christian world.¹ Why has Mohammed-

¹The rather studious ignoring of the work done by the American Board among the Greek Catholics and the Gregorian Christians is due to the definition of missions which the Edinburgh Conference felt constrained to adopt, limiting it to work for non-Christians and excluding efforts of one Christian body to modify the type of religious life in another Christian community.

danism been so slow to yield to Christian influence? Is the restoration of the indigenous Christianity to life and power an essential prerequisite to an effective influence on Mohammedanism? Must a long period of permeation of Mohammedanism by Christian ideas precede any marked break in its solid lines? Is such a break near at hand? Are we to look for the reformation of Mohammedanism or the conversion of the Mohammedans, or both? See Barton, chap. xi; Richter, pp. 76-88.

Education

The Turkish government had before the revolution of 1908 laid out on paper a complete system of education. But it was largely on paper and of those schools that existed many were extremely inefficient. There were undoubtedly some able, honest, and intelligent men engaged in education and holding positions of responsibility in educational work, but they were few in number and their efforts were largely thwarted by the prevalent corruption. There were (or are) several law schools, two medical schools, one at Constantinople and one in Damascus, various training schools for the civil and military service, a nominal university in Constantinople, but in fact no schools (other than those maintained by missionary bodies) of the rank of an American college.

Immediately after the revolution of 1908 efforts were made to establish new and better schools. But the attention and resources of the government have been so absorbed by political and military affairs that it is to be feared little progress has been made.

The Roman Catholic church has

been for years carrying on educational work in Turkey. Their most notable institution is the University of St. Joseph at Beirut, conducted by the French Jesuits. It has four schools—those of philosophy, medicine, theology, and oriental studies—an extensive library, a printing and publishing department, a faculty including some very scholarly men, and about eight hundred students. It was formerly subsidized by the French government for political reasons, but this subsidy was discontinued some years ago. The Roman Catholics conduct schools of lower grade in various parts of the empire, but exact statistics are very difficult to obtain.

By far the most important educational work, however, in the Turkish Empire is that which is conducted by the American missions, this term being used to include boards of missionary colleges as well as missionary boards in the larger sense. Notable not only among the educational institutions of Turkey, but worthy to rank among those of the world, are Robert College and the American College for Girls, at Constantinople, and the Syrian Protestant College in Beirut. Among others less conspicuous and with smaller numbers of students, but of great importance, are the International College at Smyrna, the colleges of the American Board at Aintab, Harput, and Marash, and numerous other schools of a more elementary character.

Robert College was established in 1863 by Dr. Cyrus Hamlin, and was incorporated by the state of New York in 1864. It has between four and five hundred students, of whom about 150 are in college classes. Its property,

which in 1908 amounted to \$875,000, was greatly increased in 1910 by the legacy of one and a half million dollars from Mr. J. S. Kennedy of New York. The American College for Girls is just removing from its location on the Asiatic side of the Bosphorus to the European side, where it has been enabled by recent large gifts to purchase a beautiful property overlooking the Bosphorus and to begin the erection of buildings suitable to the site. It aims to do for the women of Turkey a service similar to that which is rendered in this country by such institutions as Wellesley and Bryn Mawr. Its students come from various parts of the empire and include representatives of all the religions of the empire.

The Syrian Protestant College was incorporated in 1863, and opened in 1866, only three years later than Robert College. Like the two previously mentioned colleges, it occupies a beautiful site, surpassed perhaps by that of only one or two other educational institutions in the world. It has seven departments—a preparatory course of five years, a collegiate course, a school of commerce, a school of medicine, a school of pharmacy, a nurses' training school, and a school of biblical archaeology. Its faculty numbers approximately seventy, its students between eight and nine hundred. Its school of medicine is unquestionably the best medical school in the Levant and has in its faculty men of international reputation.

Space forbids our describing the educational work conducted by the Congregational and Presbyterian boards. Information concerning them can be obtained by writing to the Congrega-

tional Board in Boston and the Presbyterian Board in New York. The limitations of space forbid also the attempt to enumerate the schools conducted by other mission boards. These are, though important in themselves, much less extensive and influential than those of the two American societies.

Philanthropy and Literature

The development in these lines has been less conspicuous in Turkey than in some other missionary lands. Hospitals have been established both by the Roman Catholics and by the American Presbyterians and Congregationalists; mention should also be made of the hospital maintained in Jerusalem by the Society for the Propagation of the Gospel among the Jews. But the most notable medical enterprises are the medical school of the St. Joseph University and that of the Syrian Protestant College, both in Beirut and mentioned above. The American Presbyterians carry on an industrial work at Sidon, and there are also various industrial schools in Palestine. Robert College is using a portion of the Kennedy legacy to establish an engineering department, a notable step in missionary education. The Presbyterians have long maintained publishing houses at Beirut and Smyrna of which Dr. Barton gives an account in chap. xviii of his book. But much remains to be done alike in medical work, philanthropy, industry, and literature.

Questions for Review and Discussion

Summarize the present conditions in Turkey under the following heads:

1. What are the racial elements of the population of the Turkish empire?

2. Characterize the present political situation in Turkey.

3. Summarize the religious situation in Turkey, including the past history of the religions which originated in what is now the Turkish empire, and the present situation in respect to religion.

4. What agencies are carrying on educational work in Turkey? Characterize each as to the extent and character of its work.

5. Do you approve the attitude which American missionaries in Turkey have usually taken toward (a) the old Christian churches of this country, and (b) Mohammedanism? If not, define the policy which it seems to you they should have followed.

6. Is the educational policy pursued by such institutions as Robert College at Constantinople, the International College at Smyrna, and the Syrian Protestant College at Beirut justified on principle and by its results?

Part V. Africa

Books Required

Edinburgh Conference Reports, Vols. I and III.

Gairdner. *The Reproach of Islam*.

Stewart. *Dawn in the Dark Continent*.

Books Recommended for Supplementary Reading and Reference

Milligan. *The Fetish Folk of Africa*.

Revell. \$1.50.

Milligan. *The Jungle Folk of Africa*.

Revell. \$1.50.

Johnston. *George Grenfell and the Congo*.

London: Baptist Missionary Society.
30s.

Blaikie. *Personal Life of Livingstone*.

Revell. \$1.50.

Berry. *Bishop Hannington*. Revell. \$1.00.

The General Situation

Africa is no longer for the missionary pre-eminently a land of peril and of mystery. Today railroads and steamers are carrying the trader and the teacher into the heart of the Dark Continent, and the telegraph and the telephone have established easy and rapid communication between its remotest settlements and the coast. The Sudan is giving up its secrets and the Sahara is losing its terrors. The African savage, quite "uncontaminated" by civilization, is hardly to be found by the most diligent search of the student of anthropology; and the "missionary-and-the-cannibal-joke," the persistent repetition of which has long disgraced our Christian civilization, is at last disappearing even from its stronghold in the comic weeklies. The life of a missionary in Africa is still no doubt marked by peculiar limitations and privations, more serious than those encountered in China and Japan, and there is still much arduous pioneering to be done, but however formidable the difficulties yet to be encountered, the task of Christianizing Africa has ceased to be regarded merely as a doubtful experiment.

It appears, nevertheless, that the rapid advance into Africa of Western civilization, and the position of the continent among European powers are creating new problems, more serious than those which the earliest Christian teachers encountered. They are quite unlike the questions to be answered in China and in Japan, but in no respect are they less important or less importunate. Is the magnitude of the questions peculiar to Africa adequately appreciated by missionary students in general?

The reading of the books to which your attention is here called should present them clearly to your mind. That these questions are as yet by no means answered renders their patient consideration the more important.

No better beginning in the study of Africa as a mission field can be made than in the perusal of the report of Commission I of the Edinburgh Conference, I, 203-45. Its careful résumé of what has been done, and what waits to be done in the evangelization of Africa is intelligible only with the aid of the atlas. In the study of no other mission field is the atlas so indispensable. Make yourself entirely familiar at the outset with present-day political divisions and political control of Africa. After reading Vol. I, pp. 203-11, follow carefully with the atlas the discussion (pp. 211-24) of the seven great political divisions of the continent. Then call up in your mind the many widely differing aspects of the missionary endeavor set forth in these pages. To name only a few: the future of the Coptic church; the duty of the missionary in view of the action of the English government in prohibiting all aggressive evangelistic work among the Mohammedan people under its care; the vast Sahara with its millions of nomads not yet reached by a single missionary; Liberia and its peculiar claim upon the sympathies of the people of the United States; the future of the Congo States, decimated by the oppression of the servants of King Leopold and devastated afresh today by the sleeping sickness; the inevitable racial antagonisms, particularly in South Africa, which the spread of a Christian

civilization even appears to intensify; the rapid growth in South and Central Africa of that astonishingly independent church movement among the natives known by many names, but described in general as "Ethiopianism." Certainly the responsibility of the missionary in Africa cannot be summed up, as an earlier generation assumed, in the single task of preaching the simple gospel to the untutored savage.

History

Stewart's *Dawn in the Dark Continent* does not deal exclusively, it is true, with the history of missions in Africa. Its second chapter might be cited under the head of the religions of Africa and read as supplementary to Gairdner and Zwemer. Moreover, there is, of course, some duplication in Stewart of matters already touched upon in the *Edinburgh Conference Reports*. Yet, on the whole, it would be better to read Stewart continuously, so far at least as through the first nine chapters. This will give the reader an instructive and interesting survey of the efforts which up to the time of the writing of this book had been made for the spread of Christianity in Africa. And unless he is already exceptionally well informed concerning this portion of the world he will almost certainly be greatly surprised at the extent and effect of what has already been achieved.

Chaps. x and xiv deal with general questions pertaining to missions rather than to Africa in particular, but in chap. xv Stewart returns to discuss the question of the future of Africa and the African. This last the reader should not omit even if he finds it expedient to pass over chaps. x-xiv.

Education

The missionary has always been a teacher as well as an evangelist, notwithstanding, sometimes, the disapproval of the home constituency which has thought it desirable, and practicable also, to postpone the establishment of schools until an extensive evangelization has been accomplished. As a matter of fact, this has never been done even in Africa, where if anywhere the needs of the Christian community might be met, it would seem, for another generation at least by the establishment of a system of primary schools. The question of Christian education is a complex one. The reading of *Edinburgh Conference Reports*, Vol. III, chap. v, will put the matter beyond all doubt. Evangelization cannot be separated from Christian education. What in particular shall the schools undertake to do? What class of pupils shall be invited to them? Can missionary boards properly assume responsibility for the establishment of industrial schools and trade schools? Can they afford to neglect them? What training should be given to the native evangelist? Should the schools employ the English language exclusively as the medium of instruction? Or can the vernacular of Africa be so enriched and purified as to meet the needs of Christian communities? We can save souls perhaps in the sense in which the pioneers of the missionary enterprise used that phrase, while ignoring these and a score of similar questions. But we must meet them without flinching if we propose to establish in Africa a Christian civilization.

Egypt, though geographically a part of Africa, is much more allied to Turkey,

from the point of view of civilization, than it is to the other parts of Africa. This holds especially with reference to that which it has inherited from the past, while in respect to the reflex influence of Western civilization and ideas Egypt is rather to be compared with India than with the other parts of Africa or with Turkey. The educational agencies at work in Egypt are (1) what we may call the old Egyptian schools including the elementary vernacular schools and the El Azhar University; (2) schools maintained by the Egyptian government under the predominant influences if not practical control of the British consul-general; (3) schools maintained by the Provincial councils; (4) schools voluntarily supported by native religious bodies, Moslem and Coptic; and (5) Western missionary schools, of which those of the United Presbyterian Board of North America are strongly predominant.

The present adviser to the minister of education is an Englishman, formerly a Christian missionary, and the system of schools which is being developed under his advice is marked by characteristic British thoroughness and efficiency. The British government has indeed conceived it to be its duty in no way to make the schools an instrument of opposition to Islam, or, perhaps one should rather say, to give to Mohammedanism a predominant influence in them. Whether we approve or disapprove this policy, it will in the end undoubtedly tend greatly to modify Mohammedanism itself. For fuller information about these schools consult the annual reports of the British consul-general to the houses of Parliament. See also Sailer, "Problems of

Education in Egypt," *International Review of Missions*, July, 1912.

The schools of the American United Presbyterian church, established at first, of course, purely as an adjunct to evangelistic work, have been, especially of late years, developed with great vigor and with a constant effort to raise their educational standard. Their pupils have been drawn predominantly from the membership of the old Coptic church, but Mohammedan pupils have of late years somewhat increased in numbers. While in Turkey the American missionaries have been almost of one mind, in following, especially in respect to the ancient churches of that land, a policy of permeation rather than of "separatism" (not to use the somewhat offensive term "proselyting"), in Egypt on the other hand the missionaries have more commonly held that the religious life of those whom they lead to more intelligent conceptions of Christianity can be effectively nurtured and developed only by the organization of them into separate churches. At present there is some difference of opinion among them as to the relative advantages of the proselyting and the permeating policy.

The most notable missionary school in Egypt is, on the whole, the College at Assiut, with which is associated the Pressley Memorial institute for Girls, but there are also important schools in Cairo and Alexandria, and elementary schools in various smaller places. The Assiut College has a faculty of some twenty-five teachers, and approximately nine hundred pupils. The total number of pupils in the schools of this board is about sixteen thousand, those in schools managed by the government some

thirty thousand; in schools inspected by the government, 200,000.

Christian schools other than those above named are chiefly those maintained by the Church Missionary Society of England and those of the Roman Catholic church. There is much reason to anticipate that under the combined influence especially of the schools maintained by the government and those of the Protestant missionary societies great changes will occur in the next few years in the type of thought and in the character of the life of the people of Egypt.

Philanthropy and Literature

The question of industrial training, the establishment of hospitals and medical schools, and the creation of literature takes on a somewhat different aspect in connection with Africa, especially its less civilized portions, from that which it presents when one is considering India with its British government and Japan with its own advanced if moderate civilization. Each of these problems presents, moreover, its peculiar difficulties. Nothing more than the most general survey is possible in connection with our present course of reading. The *Edinburgh Conference Report*, Vol. III, chap. viii, deals briefly with the question of industrial training, and chap. viii, pp. 347-50, touches with like brevity upon the question of literature. Stewart deals here and there with all three phases of the subject—hospitals, industrial work, and literature.

Questions for Review and Discussion

1. What are the great outstanding differences between Africa as a mission field and India, China, and Japan?

2. What forms of missionary work appeal to you as most important to be carried on in Africa?

3. What are some of the greatest names associated with the modern missionary movement in Africa?

4. From the point of Christian missions, what differentiates Egypt from the rest of the continent of Africa?

Conclusion

Those who have followed this course through have gained a general knowledge of the position which Christianity occupies today in the great non-Christian nations of the world. They cannot have failed to be impressed with the magnitude of the task on which a few resolute souls a century ago induced the Christian church to embark, and which has gradually enlisted an increasing number of Christian men and women, until today practically every Protestant denomination in Europe and America is taking an active part in it, sending out men and women and pouring in money, and no phase of the work of the church arouses greater enthusiasm or calls forth greater devotion.

Yet perhaps some of us have lost sight of the great sweep of the movement in attention to details, or on the other hand have failed to appreciate its full significance just for lack of knowledge of those details which make a deeper impression than any general statements.

That we may gather up some of the more notable results of this great movement there has been included among the reading required, and as a conclusion of the whole course, Dr. Barton's little volume, *Human Progress through Missions*. If at the outset we can in some

measure picture to ourselves the world as it was in 1790, and compare it with the picture which this volume will present to us when read against the background of the studies of the individual countries which we have been making, it will help us to gain a more adequate impression of the real significance of the modern missionary movement.

Topics for General Review

1. What are the great non-Christian religious and ethical systems of the world today? In what countries are the adherents of each of these great systems to be found and what is the approximate number of their followers?

2. What fact respecting its origin differentiates Mohammedanism from the rest of these religious and ethical systems?

3. Which of them in your judgment ranks highest and which forms the best basis on which to build Christianity or constitutes the best preparation for it?

4. Which of all the peoples we have studied is likely to have the largest influence on the future history of the world? Is any one of them likely to be so uninfluential that from the point of view of the future of this world it can be left out of our missionary program?

5. What is your definition of the purpose of Christian missions?

6. What is your conception of the proper scope of missionary education?

7. If evangelism, edification of the Christian community, permeation of the non-Christian community with Christian ideas, and the promotion of the general welfare are all of them included within the scope of Christian missions, how are they related one to another?

8. In what ways, if any, does your definition of the purpose of Christian missions differ from that which was commonly held a generation ago? How does it differ from that which was held one hundred years ago?

9. Has the history of Christian missions since 1792, when Carey went out to India, justified the hopes then cherished?

10. Sum up in a few sentences what seem to you the most notable results of the movement as a whole. Have these justified the expenditure of money and of human life that they have cost?

11. What marked change has taken place in the attitude of mission boards and churches toward one another within the last quarter-century? Where has

this change of attitude been most marked, in the home lands or on mission fields?

12. What, in your judgment, are the principal causes of this change?

13. Has the movement reached its limit and shall we look for a reaction, or will it go still farther (a) at home? (b) abroad?

14. Is there any country in the world in which it is reasonable to look forward to an early unification of the Christian churches? If so, what is that country, and if several, in which country do you expect this result first?

15. Define definitely and comprehensively the policy which the Christian church ought now to adopt toward the work of spreading Christianity in non-Christian lands.

SUGGESTIONS FOR LEADERS OF BIBLE CLUBS USING THE OUTLINE COURSES

With this month the suggestions for leaders of Bible classes are suspended. They will be resumed in the September issue of the BIBLICAL WORLD. Announcements for the studies of the next school year will be made in the July number. The summer months offer an excellent opportunity for preparation for the leadership of a class in the autumn. Suggestions as to subject and textbook may be secured by addressing the office of the AMERICAN INSTITUTE OF SACRED LITERATURE, University of Chicago. The suggestions to leaders which have already appeared in the BIBLICAL WORLD in 1911-12 and 1912-13 may be secured separately from the office of the INSTITUTE.

The Life of Christ¹

No one can approach the story of the death of Jesus without sadness. This feeling is not lessened by reminding ourselves of his divine nature, for his very divinity is manifested most strongly in the perfection of his human qualities, not the least of which

was his susceptibility to bodily and mental suffering.

But the horror of the spectacle of Jesus in the hands of his enemies, given over to the executors of legal murder, seemingly utterly defeated in the purpose of his life,

¹ The textbook of this course is *The Life of Christ*, by Ernest D. Burton; 50 cents, plus 4 cents postage. Address the AMERICAN INSTITUTE OF SACRED LITERATURE, University of Chicago, Chicago, Ill.